

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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### TERMS.

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### [EXTRACTS FROM THE CHRISTIAN REVIEW.]

#### Recognition of Friends in another World.

THE RECOGNITION OF FRIENDS IN ANOTHER  
WORLD. By the Rev. BENJAMIN DORR, D. D.  
Third Edition. Philadelphia: R. S. H. George,  
pp. 96. 16mo.

It is not improbable, that these spirits, in their  
embodied state, and immediately after death,  
know one another. We see not why spirits may  
not have some method of mutual recognition, as  
all as bodies. That which God has conferred  
on one class of beings among his creatures, he  
may confer on another. We see nothing of  
this in the Scriptures, in condescension to  
weakness of human understandings, and from  
sympathy, owing to the imperfection of human  
language, we know that, because he is a spirit,  
he is, strictly speaking, neither eye, nor ear,  
nor any of the senses, by which man distinguish-  
eth fellow-man. Yet he perfectly knows all  
things, whatever be their nature; whether they  
be merely animal, or animal and intellectual com-  
bined, like man, or merely spiritual. He perfect-  
ly knows the angels and the spirits of the just,  
though they are without bodies, yet he knows  
each is to be found; if a term of locality  
thus be used, respecting that, whose chief  
states are consciousness and immaterial  
being. He knows the thoughts of each spirit,  
the world of spiritual beings; and sways the  
affairs of his government over each, and pours  
on each a distinct measure of the divine bene-  
diction, according to his sovereign will, and the  
desert of each; distinguishing each from  
another, among the spirits in his vast universe, as  
he distinguishes us as effectively as he distinguishes  
us from another, who are ensouled by bodies  
of different appearance. He discerns between  
angel and angel. He mistakes not Gabriel for  
Michael, nor Michael for Gabriel. Each one of  
these mighty hosts, though without form, without  
face, without descent, without any of those  
marks by which material beings are distinguish-  
ed, he knows, and summons, and sends to do his  
bidding. His control over each is separate and  
distinct. He makes each accountable to himself,  
to God and Judge of all. He clearly distin-  
guishes the spirits of the just, who are clothed in  
glorious bodies; as Enoch and Elijah. He nev-  
er mistakes one of them for another. He knows  
each apart, as truly as we know natural bodies.  
He recognizes human beings who are  
living, distinguishing us one from another,  
clearly as we distinguish one man from another.  
With him there is no possibility of mistake.  
Yet he distinguishes us neither by our form,  
nor by any attribute belonging to the body,  
nor by any sense pertaining to material beings,  
nor should the matter composing our bodies be  
any medium of distinction? Bodies recog-  
nize bodies through the particular conformation  
of matter and the arrangement of its particles.  
Material elements appeal to the senses, which are  
dependent on matter. But spirits must recog-  
nize spirits, whether free or shrouded in bodies,  
some other way. God knows me, not because  
my hair is dark or light; not because my form is  
tall or inclined; not because my voice is deep  
or shrill; but, as he will, after the body shall  
have been laid in the grave, and returned to cor-  
ruption,—by some characteristic of the indwell-  
ing spirit, which will remain unchanged by the  
catastrophes which may befall the body;  
altered by the alterations of moral character;  
unfaded and unchangeable by the lapse  
of ages. Now, as God, who is a spirit, recogni-  
zes every spirit of the thousands and millions of  
creatures whom he has made, human and su-  
perhuman, in heaven, earth and hell, the living  
and the departed, there is no conceivable reason  
why any other spirit, human or angelic, should  
not, when in the state of a separate spirit, recog-  
nize other separate spirits, as truly as God does.  
Indeed, why is it any more unlikely, that one  
spirit should recognize another, in the spiritual  
world, than that one animal should recognize an-  
other, in the material world?

But if an objection be raised to this view, on  
the ground that the perfect character and attri-  
butes of God render a comparison unsuitable, still  
another view remains. There is a link of being  
between the infinite and ours. The angels are

but a little higher than man.\* Now no one can  
doubt that the angels are conscious of the pres-  
ence of one another. We believe that, in their  
pure, exalted natures, never defiled by sin, never ob-  
structed by a material body, they distinguish one  
another, and enjoy one another's society. They  
share together in the same pleasures. For there  
is joy in the presence of the angels of God over  
one sinner that repenteth. They are associated  
together in the same services. Three angels  
came to announce to Abraham the birth of Isaac.  
Two angels warned Lot of the destruction of  
Sodom. An angel was sent to tell the shepherds  
of the incarnation of the Saviour. And sud-  
denly there was with the angel a multitude of the  
heavenly host. When the women at the sepul-  
chre were distressed, because they found not  
the body of the Lord Jesus, "two white men  
stood by them in shining garments," to instruct  
and console them; or, as another evangelist  
writes, Mary "stooped down and looked into the  
sepulchre, and seeth two angels in white, sitting,  
the one at the head, and the other at the feet,  
where the body of Jesus had lain." When  
Christ had ascended into heaven, two men stood  
by the disciples in white apparel, who announ-  
ced to them the second coming of their Lord.  
Hence, it is almost superfluous to say, that angels  
would not be subjected to the chilling gloom of  
living alone in the world; hearing none, seeing  
none, communing with none; having no inter-  
course with any spiritual being but God, and no  
clear knowledge of the existence of any other—  
nor even of his; as would necessarily be the case,  
if spirits do not recognize, and hold communion  
with spirits. We trust we do not undervalue the  
privilege of enjoying, with the glorious powers of  
an angel, the presence of God. We are sure that  
such enjoyment would be a compensation for any  
loss, by the absence of any society of our equals.  
But we apprehend, that we shall not be misun-  
derstood, when we say, that the participation of our  
joy with others of the same rank with ourselves  
enhances it; and that, hence, even a seraph  
would find additional pleasure, were he per-  
mitted to make known his ecstatic emotions to a kin-  
dred seraph, and to join with "many angels round  
about the throne," in the harmonious ascription  
of praise to the Lamb. The solitary anthem of a  
single voice cannot fail to accumulate sweetness,  
and to awaken a new thrill of inward gratifica-  
tion, when it is swelled by "ten thousand times  
ten thousand, and thousands of thousands." But  
the Scripture affirms, that they who are account-  
ed worthy of eternal life shall be "equal unto the  
angels;" doubtless implying, that they shall be  
equal to them in the sources of their joy. But, if  
the angels recognize God, their Creator and  
Sovereign, if they distinguish that glorious spirit  
from their fellow-angels, or from ascended saints,  
which we cannot doubt, if they distinguish one  
another, and commune together, and redeemed  
men are to be equal to the angels, why may not  
the spirits of the departed recognize one another  
in heaven?

"If we are to associate at all with the redeemed  
spirits," says the author of our treatise, "as  
we know we shall; if there is to be in heaven  
the most perfect communion of saints, as we are  
equally well assured, then is it not reasonable to  
suppose that this association, this communion, will  
be first with those whom we knew and loved on  
earth; to whom our hearts were most closely  
linked; who, with the same opportunities and  
means of grace as ourselves, have been disciplin-  
ed in the same school; and, if I may so express  
it, had their spiritual affections cast in the same  
mould? This community of thought and feel-  
ing, caused by a community of joys and sorrows  
in their previous state of probation, would natu-  
rally attract them together in heaven, and bind  
them together as kindred spirits. And we can  
easily conceive how much such a union would  
tend to enhance their bliss."

Is there any reason why Paul, and Barnabas, and  
Luke, and Timothy—fellow-laborers on earth,  
and companions in glory—should not now re-  
view with gratitude and praise, their common  
dangers, and trials, and sufferings, in their efforts  
for the conversion of the heathen world? If not,  
and assuredly there is not, then why may not all  
pious friends and relatives, who have journeyed  
together through life's pilgrimage, be permitted to  
meet at its close, and review the dangers, and  
count up the blessings of the way; and, with  
united hearts and voices, bless him who con-  
ducted them safely to the haven where they would  
be? Why may not parents and their children,  
brothers and sisters, unite once more in the so-  
cial circle, and send up their anthems of praise,  
for being brought together to this state of glory?  
Love never faileth; not even when faith is lost in  
sight, and hope in fruition. In heaven the love  
of God, and the love of our neighbor will be our  
highest duty, our highest privilege, our highest  
joy. And so, we trust, it will be, in reference to  
those endearments which now constitute the chief  
charm of life. They will be purified, strength-  
ened, and perpetuated."

"All is not over with earth's broken tie—  
Where, where should sisters love, if not on high?"

"It is yet but a little while," says Melville, "and  
we shall be delivered from the burden and the  
conflict; and, with all those who have preceded  
us in the righteous struggle, enjoy the deep rap-  
tures of a Mediator's presence. Then, re-united  
to the friends with whom we took sweet counsel  
upon earth, we shall recount our toil only to  
heighten our ecstasy; and call to mind the tug  
and the din of war, only that with a more bound-  
ing thro' and a richer song, we may feel and  
celebrate the wonders of redemption."

"Every heart may be full of joy in heaven;  
but all hearts are not equally capacious. That  
world may afford us a practical illustration of the  
passage, 'the first shall be last, and the last first.'  
Is there a Christian who lives upon earth an in-  
different, wavering, worldly life, having the form

of godliness, but manifesting little of its power;  
yet who shall, notwithstanding this, be saved 'so  
as by fire?' He will surely take a lower seat  
among the glorified, than one who, from his re-  
generation to his death, was distinguished by su-  
preme devotedness to his Master; whose life was  
a commentary on the written word; whose food, the  
gospel; his recreation, communion with God;  
his labor, to secure the salvation of souls; his de-  
sire, to be worthy to become a resident in glory;  
and who, instead of creeping away, reluctantly,  
at last, from a world which he had loved too well,  
ascends with humility, yet triumph, passing heav-  
en's gates with the air of a conqueror. The judg-  
ment day and the heavenly state are to vindicate  
God's justice before men and angels. Then, dis-  
tinctions will be made according to truth, not  
only between the righteous and the wicked, but  
among the different grades of the holy and the  
sinful. But how will men and angels, before  
whom, and partly for whose sake, these distinc-  
tions are to be drawn, and these vindications of  
God's attributes to be displayed, perceive the very  
point to which the proceedings refer, unless they  
can distinguish between saint and sinner, the de-  
voted and the lukewarm,—between man and  
man?"

NEW YORK, Feb. 10th, 1842.

DEAR BROTHER WYCKOFF.—You will confer  
a favor by publishing in the Baptist Advocate the  
following article from the Christian Watchman  
of last week. The sentiments expressed and the  
facts adduced, precisely accord with my views of  
"the doings in Baltimore;" and I, therefore, at-  
tach my signature to the article with pleasure.

Yours truly, SPENCER B. CONE.

#### Doings at Baltimore.

It is with extreme reluctance that the under-  
signed come before the public to correct certain  
erroneous statements that have been made and  
extensively circulated to the prejudice of the Ba-  
ptist Board of Foreign Missions. The individuals  
implicated have on other occasions, with a few ex-  
ceptions, deemed it their duty to remain silent on  
the subject, and to suffer the injury rather than  
be necessary to exhibiting the melancholy spec-  
tacle of professed Christians of the same faith  
striving with each other and carrying their pre-  
tensions before the world for adjudication. They  
have cherished, too, the conviction, that ordi-  
nary truth will in the end vindicate itself, and soon  
or late compel what was designed to obscure it,  
to reflect its splendor. Another consideration  
has had its influence. Charged with grave in-  
terests which allow no intermission of labor, and  
for the management of which they are one day  
to give account, they have felt that no induc-  
ements merely personal, or of common urgency,  
should be allowed to draw them aside from their  
appropriate work.

But though we should prefer from these con-  
siderations, to leave our private as well as our of-  
ficial character to take care of itself and shine by  
its own light or else go out in darkness; yet there  
are so many misinformed persons who are liable  
to be alienated by the statements alluded to, and  
it is so vitally important to the advantageous pro-  
secution of the Foreign Missionary work that the  
members of the Board of Managers, entrusted  
with it, stand above all reach of suspicion or calu-  
mny as it respects either their private or their  
official capacity; we deem it necessary on the  
ground of public utility, painful as the duty may  
be, to contradict the false reports that have been  
circulated against us, and disabuse the minds of  
those who have been ready to interpret our silence  
into an acknowledgment of guilt.

Before we proceed to our main business, it is  
important to note correctly the position into  
which we have been brought, and under what re-  
lations we are called upon to testify.—It is not in  
vindication of the Board of Foreign Missions.  
When a single exception, which will be adverted  
to again in its place, the Board stands exonerated,  
we believe, from all imputation or suspicion of  
having departed from the neutrality avowed in  
its circular of November, 1840. The character  
in which we now come before the public is that of  
individuals in our private capacity. One other  
remark may be seasonable for the right under-  
standing of what we are about to say. Our pur-  
pose in this communication is to reply to a series  
of articles by Rev. Nathaniel Colver, entitled  
"Charges Refuted," which have appeared in late  
numbers of the Christian Reflector, and to reply  
to them fully; but it will be no part of our object  
to follow their author into all the personalities and  
comparatively unimportant inaccuracies with  
which "Charges Refuted" are interwoven from  
beginning to end. The occasion is too serious  
for matters of light moment; and we shall re-  
strict our review to those misrepresentations which  
are most likely to be injurious, and shall correct  
them with the directness and dispassionateness  
of men who know the things whereof they affirm.

The "head and front of our offending" is "sign-  
ing a compromise document which was intended  
to condemn all those churches who refuse to com-  
mune with slaveholders. We aver, that the  
charge, so far as we are concerned, is not true."

That we signed a "document" at Baltimore, is  
admitted.—That it was a "compromise" docu-  
ment, or that in signing it we "intended to con-  
demn all those churches who refuse to commune  
with slaveholders," we deny. Our object in sign-  
ing was simply to make known to our brethren of  
the South who and what we were, in a matter in  
which we had been misrepresented and misunder-  
stood.

Many persons at the north, who belonged to the  
Convention, had publicly declared their non-fel-  
lowship with slaveholding churches. Some of  
them, it was reported, were desirous to bring the  
subject before the Convention. An opposite  
party at the south supposed that this avowal of  
non-fellowship was just ground of complaint in  
the Convention, or at least of withdrawal from  
that body. A third class consisted of those who  
never approved of slavery nor doctored slave-  
holding churches from their communion, but  
stood precisely on the old platform on which the

Convention was formed. To this third class the un-  
designed, avowedly and in conscience belonged.

Unhappily, unauthorized representations, re-  
acts and statements misapprehended, had so pre-  
judiced the general mind at the south in regard  
to this class, that it was very extensively viewed  
in a false and odious light. The Board particu-  
larly, which at one time had been accused of un-  
iting with one party, was represented to have gone  
over silently and covertly to the other. Its offi-  
cial character and acts were confounded with the  
private sentiments and acts, or supposed acts of  
some of its members.—And though it issued a  
circular explaining the principles by which it had  
been and must be guided,—which principles have  
since won their way to almost universal favor,—  
still, being imperfectly understood at first, the mis-  
apprehensions at the south were not corrected  
thereby, nor the excitement allayed.

Such was the position of things when the mem-  
bers of the Board left their homes to meet their  
brethren in the General Convention. And it  
would have evinced great ignorance of human na-  
ture not to have perceived the manifest tendency  
of such misapprehensions, or, perceiving, an un-  
pardonable recklessness, to have contemplated  
the possibility of a dissolution of our ancient  
missionary organization with sentiments short of  
the most profound anxiety and the keenest dis-  
tress. Was there any right way to avert such dis-  
aster? The conviction was cherished that there was.

Accordingly, on arriving at Baltimore, an ami-  
cable interview was sought by several individuals  
of the north, as individuals with some of their  
respected southern brethren, in the hope of  
removing the misapprehensions which existed,  
so far as concerned their personal feelings and  
relations toward one another. The propriety  
of such a course they did not question. That  
Christians ought to make explanations to one  
another, either to remove or to prevent mis-  
understanding, they believed to be a duty en-  
forced by the laws of Christ. And it was the ac-  
complishment of this object—the removal or pre-  
vention of misunderstanding among Christian  
brethren which constituted our sole aim in signing  
the "document," and in attending (so many of us  
as did attend) the fraternal conference between  
northern and southern brethren at Baltimore, in  
which the "document" was presented and adopted.

We proceed to a consideration of the second  
charge; that we have "signed another document  
disavowing any participation in the doings of Abolitionists by any of the members of the acting  
Board," and pledging their continued fellowship  
of slaveholders."

That some of us "signed another document" at  
Baltimore, we admit; that it contained the dis-  
avowal and pledge alleged above, we deny. The  
"disavowing" referred exclusively to the "dis-  
cussions and the doings of a meeting held at the  
close of the (then) last session of the Boston As-  
sociation," in which it has been erroneously re-  
presented that members of the Board had partici-  
pated. The document simply states that in those  
discussions and doings "no member of the Foreign  
Board took part." As to "pledging" continued  
fellowship, the document says nothing. It speaks  
only of the past; and was intended solely to cor-  
rect false impressions in regard to what had been  
felt and done by members of the Board. In the  
face of all which that document contains, the in-  
dividuals who signed it are as free to act accord-  
ing to the light which God may give them, as if  
it had never been written. Still less have we  
committed, "pledged," "the official character of  
the Board." And no correct quotations of some  
length from southern official documents" assert it.  
The report of the Georgia Delegation, says Mr.  
Colver, "asserts that they (the southern dele-  
gates) had a conference with the former Board  
of Foreign Missions, and that they (the Board)  
regretted that in their circular they had not been  
more explicit in their answers to the south."

But the Georgia Delegation had no "confer-  
ence" with the former Board of Foreign Missions,  
nor do they assert that they had. Nor did the  
individuals with whom they had a conference  
"regret that in their circular they had not been  
more explicit." Mr. Colver inquires, "Is there  
nothing official here?" We answer unequivocal-  
ly, *There is nothing, except that he has interpola-  
ted.* To the best of our knowledge, and accord-  
ing to his own first quotation from the report of  
the Georgia Delegation, the phrase "in their cir-  
cular" is not to be found in that report. The  
circular was "official." This interpolation, how-  
ever, though the most obvious, is also the most  
venial. What chiefly makes the conference ap-  
pear to have been "official," is Mr. Colver's car-  
pingly the word "BOARD," which makes the  
word doubly emphatic, and gives to it a meaning  
which the Georgia Delegation never intended to  
say, nor have they said, that they had an interview  
with the "BOARD," in their "official" capacity.  
The individuals whom they met, they met as in-  
dividuals; and these individuals acted avowedly  
for themselves alone, in giving an explanation  
which they thought to be due respecting a mat-  
ter which from the first had concerned them only  
in their private capacity. There is no truth, there-  
fore, in the assertion that "these" ("the BOARD")  
"had fully and officially committed themselves."  
No, there is a "controversy," in reality, between  
the Board and their proteges of the South.

Similar remarks would be true, if it were im-  
portant to make them, in regard to other alleged con-  
tradictions or inconsistencies between statements  
of the south and of the north. Rightly inter-  
preted according to their real meaning and intent,  
and with such abatements as Christian charity  
and sound sense are always ready to make for  
the diversity of men's minds and their different  
points of observation, they will be found to in-  
volve as few and unimportant discrepancies as  
will ordinarily appear when intelligent men give  
honest testimony on a complicated subject.

The third and fourth charges concern "de-  
mands" of the South. "They" (members of the  
Board) "had signed these documents under a de-  
mand of the South that they should not remain  
neutral;" "the signing of said documents was a

satisfactory compliance with their demands;"  
and "this act, though done in their individual ca-  
pacity, did nevertheless as effectively pledge the  
Board as though it had been in their official ca-  
pacity." If by a "demand of the South" be  
meant a demand made by southern brethren in  
conference with members of the Board at Balti-  
more, the representation is false. If any thing  
said in southern papers, or done, or said by south-  
ern bodies, be meant, as having turned us aside  
from our own independent and voluntary course,  
the statement is equally untrue. *There was, in  
reality, no demand.* Whatever may have been  
previously said, written, or published, no demand  
reached the Convention, or the members of the  
acting Board. There was an utter disclaiming  
of all demands from the South, in private and in  
public, in conference and in Convention. And  
hence there was no "satisfactory compliance with  
their demands," nor any "act" which could be  
construed into a "pledge" or commitment of the  
Board in favor of such a compliance.

We come now to the 5th charge. "That the  
signers of those documents obtained their elec-  
tion by fraud." "If these documents did not  
mean what the South (in the caucus with them in  
which they were ratified and signed) were given to  
understand they meant; then the South were  
imposed on. On the other hand, if they did mean  
what, indeed, appears upon their face, and what  
the South say they meant, then the Northern vot-  
ers who were not privy to the bargain, &c., were  
subjects of deception and imposition." "To ven-  
ture into such a caucus at such a time was suspi-  
cious and imprudent. To sell the cause of mis-  
sions to slavery when they were in it, was still  
worse; and then to conceal that compromise from  
the North, till they had secured their election, was  
most dishonorable and unjust." "Insist upon res-  
ignation." As to "venturing into such a caucus,"  
those of the undersigned who were present at the  
conference with southern brethren, affirm, that the  
conference was neither designed to have, nor did  
it have in fact, in any sense whatever, the charac-  
ter of a "caucus"—There was no discussion of  
the subject of slavery, there were no "pledges,"  
there was no agreement nor compromise, express-  
ed or implied, in regard to the voting at the ap-  
proaching election. That was a matter for each  
voter to decide in his own way for himself. Those  
who were concerned in originating the confer-  
ence, took this view of the subject from principle,  
and not as a subterfuge; they stated it explicitly at  
the meeting; and all present acquiesced in its cor-  
rectness. To make our declaration on this point  
as full and unequivocal as possible, and to silence  
all cavilling, we aver, that our brethren from the  
South, with whom we met in conference, could not  
have rightfully accused us of violating any obliga-  
tion entered into with them by us, either expressly or  
by implication, had we voted in any conceivable way  
different from what they may have expected. Such  
was our understanding of the case.—Freedom of  
elections we have maintained, and always intend  
to maintain, to its most unrestricted extent. So  
much truth is there in the assertion, so strenuously  
insisted on, that the "caucus" pledged their votes  
at the ensuing election.

In regard to "selling the cause of missions to  
slavery," and "concealing it from the north till we  
had secured our election," we decline all rejoinder  
save the naked and calm avowal, that of  
THE CRIMES OF CORRUPTION, AND BRIBERY, AND  
FRAUD, WE ARE INNOCENT.

As it respects "resignation," we have sought  
office of no man, we betray trust for no man.  
When He who "has counted us worthy, putting  
us into (this) ministry," shall dispose the hearts  
of His servants to commit the service to other  
hands, we will then give back the trust as freely  
as we received it. Till then, we stand in our  
lot.

One charge yet remains; "the application of  
this new Convention test;" "the open voting, but  
new ticket managing of the Convention." Such  
a specimen of chicanery and double dealing has  
been exhibited as is scarcely to be found in the  
transactions of mere worldly politicians, and  
utterly unworthy the character of disciples  
of Christ." "Just before the voting time  
came, a new ticket was industriously circulated  
by Prof. Bacon, (one of the most active of the  
northern compromisers) and others; which new  
ticket was carefully conformed to the compromise  
test." "In this way the arrangement was carried  
out."

Now, whatever may be thought of the "new  
ticket," the undersigned neither advised it, nor  
made it, nor printed it, nor distributed it, nor ad-  
opted it.—Prof. Bacon affirms that when a few  
copies of it were placed in his hands, "they were  
shown to a few individuals, possibly three or four,  
whom he casually met, merely as a curiosity; and  
that early on the following day, apprehensive lest  
the fact of their being seen in his hands might  
lead some to suppose that he had had some knowl-  
edge or agency in getting it up, he took the precau-  
tion to go to several persons among whom were  
Mr. Galusha, Mr. Colver, and others, and state to  
them that he had had no concern in the matter.  
And they all with much apparent sincerity, dis-  
claimed all suspicion that he had had any agency in  
it." Let those who read, make the comment.

We here rest our case. We have reviewed  
one by one the unfounded charges that have been  
alleged against us, and have passed by none that  
for any cause seemed entitled to our considera-  
tion. We have done it dispassionately, without  
equivocation of mental reservation, and on our  
individual responsibility. Allusions have neces-  
sarily been made to doings of the Convention and  
of the Board, but our object has been, simply, to  
vindicate private character; and for this reason  
we subscribe our several names.

DANIEL SHARP,  
BARNAS SEARS,  
WILLIAM HAGUE,  
EZEKIEL THREINER,  
JOEL S. BACON,  
SOLOMON PECK.  
Boston, Feb. 5, 1842.



## Home Mission Department.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS,  
February 25th, 1842.

WISCONSIN.

Brother Peter Conrad, a graduate of Hamilton Literary and Theological Seminary, went to Wisconsin Territory with the commission of this Society last November. After spending several weeks in exploring the field and consulting with friends, he decided to make Milwaukee his place of residence. Here, a few years ago, was a small Baptist church enjoying the usual prospects of enlargement until, during the great commercial revolution of the country, its members, who had allowed themselves to enter into the speculating projects of that time, were obliged to surrender their business and their homes. After struggling for existence without a pastor about two years, the church disbanded and another was formed at Greenfield, about six miles distant, of communicants in that neighborhood, some of whom had belonged to that in Milwaukee.

For the present brother Conrad will divide his time equally between the two places, but it is hoped that ere long circumstances will justify his constant attention to Milwaukee.

Of the importance of this place for a Baptist church it is unnecessary to speak. There are six other denominations here, maintaining the worship of God weekly; while a large proportion of the population are entirely unprovided for. Brother C. has obtained the use of a building for the present, and is well received by the people. We hope soon to hear good things from that place.

Brother Conrad describes his reception by the friends at Greenfield as very affecting. The church consists of some twenty members. They were assembled at their covenant meeting. When he was introduced, his credentials were requested, which were read; and then all wept together for joy that God had sent a missionary among them.

IOWA.

Brother W. B. Morey is stationed at Iowa city, the seat of government of the territory. The church in this place now assemble for worship in a school house, the location and dimensions of which are altogether unfavorable to its increase. Two denominations have commenced the erection of meeting houses, and all the others are making arrangements to do the same immediately.

Our friends are upon the alert. They have adopted a plan for a church edifice which will be neat, convenient, well located and cheap; but it will be impossible for them to execute it without aid from other places, as is the case with the other societies, but who are receiving it. Two or three thousand dollars will be sufficient, and a better investment for such a purpose could not well be made.

The territory will soon become a State; the capital is rapidly filling with an intelligent population; and if the church can enjoy equal facilities with the others, (which it does at present in other respects,) at the commencement of operations, there is no reason why they should not succeed as well.

Brother Morey says, "It will not answer for us to remain idle and allow others to go on in advance of us; nor will we, until a thorough trial is made at home and abroad to obtain means to execute our present purpose. How many at the east can build this house for us, and find themselves the richer for it! How many of them, possessing 'broad acres' here, could make them valuable by such an investment!"

Persons disposed to aid this enterprise can forward their donations to the subscriber, who will transmit them safely.

BENJAMIN M. HILL, Cor. Sec.

## Bible Society Department.

For the Christian Secretary.

American and Foreign Bible Society.

BAYOU CHICOT, LA., Jan. 26, 1842.

DEAR BROTHER SOMMERS,—Since my arrival in Louisiana, I have been laboring to promote the great object of my mission. I have obtained subscriptions to the amount of \$1,725, including what has been paid of the old subscriptions at Cheneyville. I shall be able, I hope, in two or three weeks, to remit to the treasurer of the American and Foreign Bible Society upwards of a thousand dollars from New Orleans.

I shall then visit the other side of the Mississippi river, and take in part of the State of Louisiana, and part of the Mississippi. I hope on my second return to New Orleans to remit a thousand dollars more.

I shall then proceed to Mobile, and to other parts of Alabama and Mississippi on my way home.

In this region, I visited Natchitoches and Alexandria, on the Red River, Cheneyville, Baton Rouge, Spring Hill, where brother Rand resides; the Pine Woods, where Rev. Joseph Willis resides, who is now in the 80th year of his age, and has preached between 50 and 60 years, chiefly in this State. All the Baptist churches on this side of the river Mississippi have been planted by him. He lives on the other side of Calcasieu or Darbon river. I preached yesterday within half a mile of his residence, and spent the night before last at his house. Last night I preached at his son's house.

In consequence of the heavy rains the Calcasieu was greatly increased in depth. I was obliged to swim my horse across, and walk on a log myself. This was the first time in my life that I ever crossed a wide deep river on a log. The grandson of brother Willis walked before me, he taking one end of a cane, and I the other end; I have reason to be thankful that I crossed in safety; but I should not like to try the experiment a second time.

I rode on horseback about thirty miles to-day through the woods in a footpath that could not at times be seen, and for more than twenty miles did not see a house. I preached this evening in this place after my arrival.

Brother Willis is now in feeble health. He preached on last Saturday and Lord's day; but was obliged to sit during the time of prayer and preaching, for the first time in his life. Brother Willis is a Mulatto, born in North Carolina, but for more than fifty years has resided in this State, and in the State of Mississippi. He is a man of

deep and decided piety, and is universally esteemed by the people of God, as an evangelical and faithful minister of Jesus Christ. Few ministers in any country have been more laborious and successful in the work of the Lord than brother Willis. There was no man in Louisiana that I more ardently desired to see than this devoted and venerable servant of Christ, who has done more to advance the cause and kingdom of our Lord in this region, than any other man ever did. He has sown the seed, others are now reaping the harvest. The people in the neighborhood are generally poor, and a large portion of them cannot read. They are now beginning to feel the importance of education, and day schools and Sunday schools are established among them.

The labors of brother Peter W. Roberts in this region, have within the last six months been greatly blessed. He has baptized in that period nearly four hundred disciples of Jesus Christ; and the work is still going on. Five or six of the young converts have begun to preach the gospel with favorable prospects of usefulness. Since my last visit, three years ago, a wonderful change has taken place for the better. Ministers have been raised up to sow the good seed, and conversions to God are multiplied. The wilderness begins to bud and blossom as the rose. In the first part of his ministry, brother Willis, and brother Robert too, met with much opposition; but the hand of the Lord has been with them both; and now, saint and sinner admit that they are men of God, and that God has signally owned and blessed them.

Brother Willis, when he first became a little serious, joined the Methodists, and for a time thought himself nearly perfect; but not having the root of the matter in him, he returned back to the world, and for a time walked in the ways of sin and folly. He was afterwards truly converted to God, and has ever since lived and walked in newness of life, worthy of his high calling.

Yours, very affectionately,

A. MACLAY.

THE END OF THE WORLD NOT YET. A Discourse delivered in the North Church, Newburyport, on the last evening of the year 1841. By L. F. Dimmick, pastor of the Church.

The author says he has been in the practice of delivering a discourse to his people on the last evening of the year, and the present was prepared in the ordinary course of ministerial labor. The text is from Matt. xxiv. 14. "And then shall the end come." He enters very fully into the examination of those passages of scripture which are relied upon by the believers in the speedy advent of Christ, and shows the fallacy of the principles of interpretation by which they are governed. Many arguments are also adduced to show that the present state of the world does not indicate its speedy dissolution. We had marked a number of passages for insertion, but want of room has compelled us to omit them all except the two following. The first is the introduction to the discourse, and the other is taken from the latter part of it. A very imperfect idea will be gained by these extracts; it needs to be read in course to be fully appreciated.

The end of the year admonishes us of the end of time, exhibiting to us a portion of time fled never to return. By the end of time, we are to understand, not the end of duration, which has no end, but the end of the particular scene of things with which we are at present connected. This it is not unreasonable to expect. The duration with which we are acquainted, is measured out into certain periods, or cycles, in each of which some great object is accomplished. There is the diurnal period, in which the earth revolves once on its own axis; and then, measures out another similar period by revolving again, and so continually. There is the annual period, in which the earth performs one revolution in its orbit round the sun; and then, commencing at the same point where it started, measures out another like period by running the same round again, and so without cessation. There is what has been called the Metonic or lunar cycle, a period of 19 years; at the end of which a new period commences of similar description; in which the conjunctions, and oppositions, and other aspects of the moon, happen on the same days of the month, and nearly at the same hours, as during the preceding 19 years. There is also what is called the solar cycle, consisting of 28 years; at the end of which a new and similar cycle begins, during which the days of the week fall on the same days of the month, as during the preceding period.

There may be greater cycles. The Egyptians held to a grand period, or revolution of things, which they computed at 3000 years, at the end of which the affairs of the universe, according to them, returned to their original state, and then commenced a similar round again, with that they had already run. Plato taught the existence of a Great Year, or immense periodical revolution in nature, in which every thing returns to its ancient place and state, and then commences its course anew. The Stoics held a similar doctrine. The Hindus have derived from their ancient Brahmins a tenet of like character, believing in grand astronomical periods, at the end of which the world is destroyed, and then reconstructed again for future use. What truth may lie at the bottom of these speculations, we know not. They are the workings of the human mind, to which its natural instincts have led it. And there may actually be something in external nature, to which these instincts have reference; some elements of correspondence between the outward universe and the constitution of human minds, from which these speculations have taken their rise.

Astronomers of modern date have considered it most probable, that the solar system, and the grand cluster of systems with which it is connected, is not stationary, but a part of a more extended whole, scattered through immensity of space, and all together wheeling their stately course around a common centre. The universe, therefore, may be a stupendous economy of orbs within orbs, of worlds related to worlds, and systems to systems; all rolling onward forever, to the glory of the Creator, and to the good of his obedient creatures.

And among these movements, there may be, in the progress of things, a revolution ordained, which

is to bring to a close the present economy of this humble earth. There may be a greater year, a year in the calendar of higher beings,—according to the reckoning of higher worlds—in which this little globe will have filled up a certain portion of its destiny, and will pass through changes resembling those to which allusion has been made. Even if the doctrine be assumed, that it is to be literally destroyed, the advocate of the tenet is not without some occurrences in the phenomena of the heavens, in correspondence with his belief. It is an established fact in science, that worlds in the starry firmament have disappeared, and the places they occupied remain vacant, while, in other quarters of the heavens, new worlds have burst into view in positions where before was an empty void. The earth, therefore, may be, like some others, doomed to extinction, or to be scattered and dispersed like the chaff of the threshing floor. Perhaps, however, we need suppose only some great catastrophe, producing changes in the world's condition; new-modelling its substance, it may be, after better fashions, and fitting it for higher uses than before, corresponding with a more advanced and glorious stage of the Creator's works. Geologists tell us that the earth bears marks of having passed already through changes of a magnificent and most appalling character. After long periods of rest, it has been convulsed from its centre; and its present continents, and many of its islands, with their highest mountains, have been thrown up from the very bed of the ocean. Marks are thought to remain of several changes of this description, producing in the earth each time an improvement on its former condition. Now, if changes of this character have occurred, the evidences of which are on every hand, then the changes predicted in the Bible may occur, and the prediction of them should stagger no man's belief. Let it be as it is written, that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." 2 Pet. iii. 10. It needs but the mandate to go forth, the appointed hour to arrive, and the fires contained in the earth's own bowels, and the latent properties of the atmosphere that surrounds it, let loose, are abundantly sufficient to accomplish at once the destructive work. And then, beyond the destruction, and rising perhaps from its ruins, see the fairer world promised in a subsequent verse: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," v. 13.

There is another objection still to a literal interpretation of the passage which speaks of a first resurrection. It makes the state after the resurrection too gross, too much like our present state, to be consistent with other representations of the Bible on this subject. Some of the early Christians, who believed in this doctrine of a first and second resurrection, filled up the intermediate thousand years with a very strange mixture of earthly and heavenly things. They believed in a reign of Christ on earth, very similar to that which the Jews were expecting of their Messiah. The Jews expected a resurrection at the opening of the Messianic dispensation. "The Messias," said their Rabbins, "shall raise up those that sleep in the dust." There was to follow a change in the world's condition, a sort of dissolution and re-construction. "This world," they said, "shall be wasted a thousand years." Then was to follow "the succeeding eternity." "But if it be objected," said one, "what shall the righteous do in those years, in which the Holy God will renew his world? The answer is, that God will give them wings like an eagle, and they shall swim (or float) upon the face of the waters." These were to be immortal. "The righteous, whom the Lord shall raise from the dead in the days of the Messiah, nor in the following age; but their flesh shall remain upon them, till they return, and live to eternity." See more to the same purpose in Lightfoot, vol. xi. pp. 295, 6. In the reign of the Messiah, they expected great prosperity. Along with these righteous, as it would seem, the inhabitants of the world were to be brought into subjection to the Messiah's authority; his kingdom was to be a temporal kingdom of great splendor; Jerusalem was to be the metropolis of the world; the Jewish worship was to be raised to a pomp and magnificence it had never before seen, and all the treasures of the Gentiles were to be tributary to its advancement. "Many affirm," says one of their writers, "that the hope of Israel, that Messiah shall come, and raise the dead, and they shall be gathered together in the garden of Eden, and shall eat and drink, and satiate themselves all the days of the world. . . . and that there are houses built all of precious stones, beds of silk, and rivers flowing with wine and spicy oil. He shall give Israel peace, and they shall sit down and eat in the garden of Eden; and all nations shall behold their condition; as it is said, Behold, my servants shall eat, but ye shall be hungry. Is. lxx. 13. See in Lightfoot, xii. 292, 3.

Now from this Jewish millennium many ideas were borrowed, and incorporated into the millennium of some of the early Christians. Nepos, an Egyptian Bishop, who flourished in the third century, "taught," says Lardner, "that the promises made to the saints in the divine scriptures were to be fulfilled in a Jewish sense, affirming that there would be a certain thousand years of bodily pleasures upon this earth, and he supposed he could defend that notion by the book of the Revelation." Others of the fathers imbibed something of the same notion.

ORANGE, N. J.—From a friend who visited this place last Sunday, we learn that there are manifestations of the commencement of an improved state of feeling among the Baptists in the neighborhood. Some conversions have already taken place. Circumstances of a peculiarly interesting nature have given a character to what, it is hoped, will prove the beginning of a general revival.—Bap. Advocate.

BAPTISTS IN NEW JERSEY.—From the minutes of the New Jersey Baptist Convention it appears that the number of churches connected with it are 75, including 9322 members, with 80 pastors. Additions by baptism during the year, 667; net gain, 357.

By the good news that greets us from different parts of the state we are led to hope that the increase for the present year will be much greater.—Id.

NEW BAPTIST PAPER.—The "Michigan Christian Herald," published monthly under the direction of the Board of the Baptist State Convention, has just made its appearance. It is issued from Detroit at 50 cts. per annum. It is in quarto form, and the first number is one of considerable interest. We wish it a fair share of success. The annexed article is taken from it.—Bap. Advocate.

STATE OF MORALITY AND RELIGION IN DETROIT.—We are not aware that there has been more than the usual interest in our city this winter, on any of the great points of practical morality, except that which involves the temperance movements. We are happy to say that great interest has been felt and much good done in this department. Assemblies have been collected that never could have been before; temperance men have taken hold with interest; many inebriates have been reclaimed and are now employed with great effect in rescuing their fellows. An interest also seems to have been transferred from this branch of morals to the general subject of religion in the several churches, and especially the Sabbath schools, and several hopeful conversions have occurred.

FIRST BAPTIST CHURCH IN SALEM, MASS.—This church, lately under the charge of Rev. J. Wayland, has called to the pastoral charge brother T. D. Anderson, a late graduate of Newton Seminary.—Id.

DECEASE OF A GOOD MAN.—Deacon John Colgate, of the Tabernacle Baptist church, departed on Friday last "to be with Christ." A discourse appropriate to the occasion, will be delivered by the pastor of the church on next Lord's day evening, at the Tabernacle. A brief obituary of the deceased will probably appear in the Advocate of next week.—Id.

From the Christian Reflector.

## Faithfulness Rewarded a Hundred Fold.

During the last week there have been six hopeful conversions in one class of ten or twelve boys, in the Pearl St. Baptist Sabbath school in this city. The teacher, Bro. G. T. C. has for three or four weeks felt an unusual anxiety for their salvation, which led him to be faithful in his instruction, and fervent in prayer for them. He held several prayer meetings at his house with them, to which other scholars were invited, and at one or two meetings they continued almost "all night" in prayer. Last Sabbath one of them who had found peace the night before, called on the teacher at 4 o'clock in the morning to tell him how joyful he felt in loving the Saviour, and he was so happy he could not wait until he should see him in the Sabbath school. When the school assembled in the P. M. they all came forward and told what the Lord had done for them, and affectionately invited their associates to come to the Saviour and taste the joys they felt. Such a scene and such a circumstance would be interesting at any time, but at the present particularly so, from the fact that in the rest of the school and in the church there is a lamentable coldness, while the ways of Zion mourn, and few come to her solemn feasts.

Yours truly,

Albany, Feb. 14, 1842. J. M.

## Communications.

For the Christian Secretary.

## Feeble Churches.

BRO. BURR.—It has been my privilege to attend the annual meeting of the Hartford Baptist Association at a number of its sessions, and among the many resolutions which have passed that body, the interests of feeble churches have been taken into consideration. The remarks which were made, and the feeling manifested, often caused the tear of gratitude to flow, inasmuch as it conveyed to mind the evidence, that the brethren had not forgotten "the rock from whence they were hewn," and "the hole of the pit from whence they were digged." I believed that they did not "despise the day of small things," but were "willing to bear one another's burdens, and so fulfill the law of Christ." It seemed as if those that were strong, were willing to bear the infirmities of the weak. Accordingly committees have been appointed to go out and visit the feeble churches, and try to "strengthen the things that remain." These committees have gone out and visited the churches, in accordance with their appointment, but it has generally been in a cold time, when but little, seemingly, could be effected. It is true, there must be a seed-time as well as harvest, and although but little good can be seen resulting from such visits, yet the seed sown may spring up and grow. After all, it seems to be of little use to till the ground, to cast in the seed, where no one goes forth to "gather in the harvest." Christ told his disciples, to "lift up their eyes and look upon the fields, for they were white already to the harvest." And while they entered into the field themselves to reap and gather in the fruit, they were directed to "pray the Lord of the harvest that he would send forth more laborers into his harvest." Perhaps the enquiry may be made, "has not the harvest been gathered in, in its season, among the feeble churches?" Perhaps this may have been the case in some instances, but not all. Now I know a feeble church within the limits of this Association which has passed through two or three revivals of religion, which have been completely smothered for want of laborers to gather in the harvest. The Macedonian cry has been raised, but almost entirely in vain. The same church are now enjoying the presence of the great Head of the church. Some souls have been converted to God, and others are seriously impressed, and begin to inquire "what must I do to be saved." Meetings have been held for some weeks, almost every evening, and are still continued. A licentiate has been laboring with them in these meetings continually, but without any assistance. Letters have been sent in almost every direction, (post paid,) begging of ministers to come over and help; but as I have been informed, from good authority, they have not even received an answer (with but one exception) to the letters they have sent out. You have no doubt yourself experienced something in the way of suspense. Judging from your own feelings, you may know something of the feelings of the young minister who is laboring with the church we are speaking of.

Perhaps some may be ready to say, "If they have a minister with them, what do they want more?" When Christ sent out his disciples, he sent them out two and two, and this was invariably the prac-

tice with the disciples after his ascension. In the present day, no minister thinks of laboring alone; many brethren to enter into the work with us, for the salvation of souls. If help is wanted where there is but one or two, or at most eight, brethren to labor in the vineyard of the Lord. It is not my disposition to complain of ministers, but it does seem as if something was wanted, and if so, it ought to be sought out, and if it is of little use for us to say to a brother, "warmed and filled," while we withhold from the things which are needful to the body, it is of as little use to pass resolutions, and wait for churches in a time of spiritual declension, while we treat them with entire neglect in time of revival.

A FRIEND AND MEMBER OF A FEEBLE CHURCH.

## Christian Secretary.

HARTFORD, MARCH 4, 1842.

## Revivals.

From the intelligence which reaches us from different sections of our country, through our change papers, and from other sources, we are inclined to think that the outpouring of the Spirit has been more general the winter past than it has been for several years previous. In our own State, many of the churches have enjoyed the special blessing of the Most High. There have been more particularly the case in the southern and eastern sections of the State. In the churches, however, in the western part of the State have shared, and are sharing in the blessing; among these may be named the churches at Southington, Canton, and Avon churches, on the east side of the river, we are only able to give positive intelligence this week from the latter places. The extract which follows, is taken from a letter containing an order for hymn books, received by the Rev. Gurdon Robins, of Ellington, Feb. 24, 1842.

BRO. ROBINS.—I called in this place, nearly four weeks since, and in the presence of God am here now, for the reason I dare not leave. Since I came here we have organized a Baptist church, and have had with our Saviour in baptism, and a number expect to go forward next Lord's day. There now about ten who stand ready to relate their experience with a view of uniting with the church. One is a member of the Congregational church in this place, another is a licensed Methodist preacher, and two others are members of the Methodist class,—the remainder are young converts. An interesting revival of religion has commenced in the north part of the town—some already indulged hope in Christ, and others inquiring the way to Zion, with their faces toward the east. The Lord continue this good work till a general revival of religion shall prevail in this whole region. I desire that this may be as a light that shineth in a dark place. Pray for its prosperity.

I left Pomfret to visit my aged father in the field, expecting to have returned in four days, my conscience, and a sense of duty, would not allow me to return. There is a powerful movement in both denominations, and what I had about one hundred and fifty had been baptized converted in the town. If Br. Shaler is employed by the Convention, I wish him on the Board, would send him here immediately without fail. I cannot leave this ground until one can take my place, and yet I must go to people. "Come over and help us." There is a labor enough for three first rate preachers. There is cry for help in this whole region. (The elements, by many, are favorably recorded. Last Sabbath our meeting was held in the centre school house, and I should judge that in the afternoon there were nearly 200 hearers. Sabbath before last our meeting was held in Rockville, in the north part of Vernon, two miles south of this, and the school-house was so crowded, space and all that I stood in my chair to preach; and it was said that there were at least fifty out by the wayside, and multitudes came who could not be accommodated there, and went away again. They are making an effort to sustain preaching the present year, and I think will be able to do so, especially if they can have a little help from the Convention. I consider this one of the most important fields in Conn. east of the river. There is a prospect of having a meeting very soon built before many months. Some are very anxious for it, and will subscribe liberally. They mean to try to live, and my prayer is, that they may live.

Yours in the bonds of the Gospel,

WARREN CORNELL.

The following letter will only convey general information from several churches. We are expecting a letter from Bro. Knapp, of the First church, N. London, soon. Bro. Covell, of the 2d church, while in this city last week, told us that we might shortly expect an account of the revival in that church.

COLCHESTER, Ct. Feb. 25, 1842.

BRO. BURR.—I have just returned home attending a very interesting protracted meeting, which continued between three and four weeks in the 1st Baptist church in Waterford, under the pastoral care of Elder Francis Darrow. The church were greatly revived, backsliders were reclaimed, and many souls hopefully converted to God. It is difficult to state the number converted; but when I left last week, 41 had been baptized, and 4 restored. The work is still progressing.

The good work is still going forward in New London, and also in Lyme. More than 200 have been baptized in the former place. The Baptist churches in Lebanon and Colchester borough are also sharing in the good work. J. B. BALLARD.

Yours,

Middletown.—From the best information we have been able to obtain, there have been about sixty conversions in connection with the Baptist church in Middletown. Bro. Covell, of N. London, is laboring the present week with this church.

Boston.—We have learned nothing very definite from Boston since our last, further than the



general information, that the work is still on the increase. A gentleman of this city who was in Boston last week, informs us that Mr. Knapp stated in a sermon at the Marlboro' Chapel, that not less than two thousand conversions had occurred since the revival commenced in that city.

New York.—From the Baptist Advocate we learn that the churches in this city, generally, are sharing in the fruits of a revival. At the sixteenth street church 17 were baptized Sabbath before last. The same number was baptized at the Tabernacle church. Sixty had been previously received into this church. Elder Blain is assisting the pastor. Twenty-seven were received by baptism, 4 by letter, and 2 restored, at the Cannon street church. The work of conversion is still in progress. At the Stanton-st. church the work continues unabated; sixteen were baptized on the same day, with those named above. Fifteen were also baptized at the Norfolk street church. Elder Swan is assisting the pastor of this church.

Philadelphia Churches.—We condense from the Record the following account of the churches in this city. At the Sanson street church 22 were baptized Sabbath before last, making the whole number baptized since the first of January seventy-eight. A large number of candidates are waiting for the ordinance. At the 1st church seven were added by baptism on the 13th ult. At the 2d church the state of religious feeling is said to be interesting: Third church, the Rev. Leonard Fletcher is assisting in a protracted meeting, and a number are enquiring the way to Zion. New Market street church, the Rev. Jeremiah Everts has just commenced his labors as pastor of this church. Eighteen were baptized at the Fifth church, in addition to 46 previously reported. At the Spruce street church the religious feeling is rising, and several are expected as candidates at the next communion season. Eleventh church; this church is growing in strength and influence, and there is a good prospect for considerable increase. Several were baptized by Br. Gillette, the pastor, in the beginning of the month. The revival still continues at the 12th church, the baptismal waters are visited every week or two. The Second church, Southwark, and the church at Schuylkill Falls, have both had considerable accessions within a few weeks.

Worcester, Mass.—"A general revival," says the Baptist Advocate "is enjoyed in all the region around Worcester." The Baptist church in Worcester was planted through the instrumentality of Elder Bentley, of Wethersfield, more than thirty years. This Father in Israel is still in the enjoyment of good health, and at present applies the church in Upper Middletown.

At Lyons Farms, N. J. between 75 and 100 have recently found peace in Jesus.

The Missionary Magazine for March was received just before our paper went to press. Since the February number was issued, intelligence has been received from most of our missionary stations in Asia, and other parts of the world. From the intelligence received, only a few extracts are given in the present number, which we shall transfer to our columns next week. The receipts for the present month, amount to only \$274.19.

MURDER.—Mr. Charles P. Arndt, a member of the Legislative Council of Wisconsin, was shot by Mr. James R. Vineyard, another member of the council, on the floor of the Capitol at Madison, on the 11th of February. Some difficulty had arisen in regard to the nomination of a sheriff. Vineyard wishing to procure the nomination of his brother. While Mr. Arndt was speaking, Vineyard pronounced some statement which he deemed a falsehood. Immediately after the council had adjourned, the parties met each other on the floor, some hard words ensued, when Arndt struck at, or struck Vineyard. Vineyard immediately drew a pistol, and shot him dead on the spot. The father of Mr. Arndt was present, and within a few feet of his son when he was shot. His feelings are described as being agonizing in the extreme.

EXPOSITION OF THE PROPHECIES.—The 7th of Dr. Skinner's Exposition of the Prophecies was not reached us. We shall probably receive it in season for the next paper. About six numbers more, it is expected, will close the series.

JEVENE CONCERT.—The Concert, at the Washington Temperance Hall, on Tuesday evening last, by the Juvenile Choir under the direction of Mr. Wade, gave, as far as we are able to judge, universal satisfaction. About eighty of the pupils participated in the performance; Mr. Wade presiding at the Piano. In consequence of the unpleasant state of the weather, many were prevented from attending, and we learn that by request, the Concert will be repeated next Tuesday evening.

Jeremiah Morrow, member of Congress from Ohio, is in a very low state of health, and is thought by his physicians that he will not recover.

The American Eclectic for March is just received, and, as usual, is filled with rich and instructive matter. From a notice accompanying the present number, we perceive that the junior editor, Rev. S. B. Treat, has retired from the editorial department, and that Mr. Peters has associated with him Prof. Agnew, by whom the Biblical Repository, and the Eclectic will, hereafter, be conducted.

## CONTENTS.

Art. I. Review of Carlyle's Work on Chartism. Art. II. The Steppes of Southern Russia. Art. III. The Aboriginal Inhabitants and Successive Discoveries of America. Art. IV. Chinese Literature. Art. V. Chinese Mythology. Art. VI. Baillie, the Covenant. Art. VII. The Ice-Period. A Period in the History of our Globe. Art. VIII. Wordsworth's Sonnets on Sonnets, and on Punishment by Death. Art. IX. Sybel's History of the First Crusade. Art. X. Review of Reviews. Art. XI. Archaeological Discoveries. Art. XII. Bibliographical Notices. Art. XIII. Select List of Recent Publications.

## Selected Summary.

GIRARD TRUST EXAMINATION.—The Committee appointed by the Legislature of Pennsylvania to examine into the management of the Girard Fund, have commenced their duties in Philadelphia.—From the testimony before the Committee, it appears that the style of architecture adopted is of the most sumptuous kind. The order is called Grecian Corinthian. So far, however, as the dimensions of the main building are concerned, it is in accordance with the will of Mr. Girard. In its fire proof character, arched in all its parts, and faced with marble and with a marble roof, and also in every other respect as it relates to a substantial and permanent building, it is consistent with the will. But the will does not mention the columns that surround the building, and they are a deviation from it. Three or four years are considered as necessary to complete the College, although the work upon it was commenced July 4th, 1833. Its splendor is unrivalled by any building in the United States, except the Capitol at Washington.—*Journal of Com.*

A CANTINEL.—At the last date, there was on board the U. S. ship Vincennes, as a prisoner, one of the principal Chiefs of the Fejee Islands, who was captured for having directed the murder of eleven of the crew of the brig Charles Daggott, of Salem, and eating the bodies; all of which he has confessed.—*Boston Trans.*

Mr. Dunlap, accused with Nicholas Biddle and others, with a conspiracy to defraud the stockholders of the U. S. Bank, and by the Recorder held to bail to answer at the criminal session, has been released on habeas corpus—and with Mr. Jaudon goes quiet.—*Journal of Com.*

Much alarm exists for the safety of the Steamer Caladonia, which has been due eight or ten days at Boston. If she sailed on the 4th inst., there is reason to fear that she has shared the fate of the President.

MOVING UP TOWN.—It stated in the Evangelist, that Dr. Macaulay's society in Murray st. and Dr. Philip's in Wall st. have determined to sell their property and remove to the upper part of the city. Eventually the lower part of New York appears destined to be almost wholly occupied by business.—*Bap. Adv.*

TOLERANCE IN MEXICO.—Among other important matters before the Council of Santa Anna, the question of granting toleration to all religions, is under consideration. It is feared that the measure will not be adopted.—*ib.*

Mrs. GEN. GAINES.—The great case of Mrs. Gaines, now before the United States Court, sitting at Washington, involves claims by the lady on the estate of Daniel Clark, amounting to between \$50,000,000 and \$60,000,000.—*ib.*

THE CONVENT.—The Trustees of the Charleston Convention presented a petition to the legislature, at its present session, for compensation for the loss of their property, destroyed by a lawless mob. A similar petition has been presented in years past but not attended with success. We understand that the committee, to whom it was referred, reported on Monday last in favor of granting the prayer. The report was ordered to be printed, and will probably give rise to much discussion.—*Bunker Hill Aurora.*

IRISH REFORMATION.—The Dublin Statesman says: From our clerical correspondents, located in various parts of the country, we continue to receive most cheering advice relative to Protestantism among members of the Pope's hierarchy. Since we last enabled to report on the public recitations which were made, several individuals have privately joined our church who were not possessed of sufficient daring openly in the face persecution to declare themselves no more the slaves of spiritual oppression. This private renunciation of the baneful errors of Popery has been the effect of the noble example set by those who, in the first instance, came over publicly to our communion. Nor is it all the effect that can be looked for. Already we are preparing to follow in their footsteps, and formally break off from the connection in which they were trained, and all but victimized. We trust that very shortly we shall have it in our power to announce the reformation of a large party of Romanists who are now candidates for admission into our scriptural confederacy.

Correspondence of the N. Y. Courier & Enquirer.

WASHINGTON, Feb. 23.

DEATH OF LEWIS WILLIAMS OF N. C.—PROCEEDINGS IN CONGRESS.—THE VETO POWER, &c.

It is made my melancholy duty to acquaint you of the death of Lewis Williams, M. C., from the State of North Carolina. He died this morning at his lodgings in this city, of the bilious pleurisy, and after a brief but painful illness, which commenced at a late hour on Monday night. The deceased member was known as "the Father of the House of Representatives." His term of service in the popular branch of the National Legislature extended beyond a quarter of a century, and during this long public service as one of the representatives of the people, his public life has been without reproach.

The melancholy event will prevent all legislation before Saturday. The House will take order as to the funeral to-morrow, and the obsequies will take place on Friday.

The Congressional news is of little interest today. The Senate has passed a law for the building of an iron steamer for harbor defence. The contract to be made with Robert L. Stevens, and the cost not to exceed the average price paid for the Missouri and Mississippi steamers. This bill passed, Mr. Woodbury, of N. H., had the rest of the day to himself to make a speech in defence of the Veto Power.

The House was engaged in the consideration of the Civil and Diplomatic Bill. Nothing done.

Yours, &c., E. B.

COMMITTEE ON FOREIGN AFFAIRS.—This Committee has been reorganized for the third time, and is now composed of the following members:

John Quincy Adams, of Massachusetts.  
Caleb Cushing, of Massachusetts.  
Horace Everett, of Vermont.  
Francis Granger, of New York.  
Edward D. White, of Louisiana.  
Augustine H. Shepperd, of North Carolina.  
R. L. Caruthers, of Tennessee.  
A. H. H. Stuart, of Virginia, and  
J. A. Merriweather, of Georgia.

ILLINOIS DEBT.—The development some time since made as to there being no record kept of Illinois State bonds, so as to show the State debt, has induced sundry examinations by public officers, and by committees of citizens, the result has proven the statement referred to, to have been correct. No accurate accounts can be made out. We have examined these reports, after a careful investigation, and they make the amount as follows:—

1st estimate	\$16,173,000
2d do.	14,948,307
3d do.	10,219,080

The difference, it will be seen, is several millions of dollars. This difference only would enable the State to sustain her credit and complete her public works. As it is, it is enough to ruin her credit.—*Cincinnati Gaz.*

BY HIS EXCELLENCY  
WILLIAM W. ELLSWORTH,  
GOVERNOR OF THE STATE OF CONNECTICUT,  
A PROCLAMATION.

The religious sentiment is one of the most powerful impulses of the human mind. All nations, in every age of the world, have believed in the existence of some superior power, and have had their peculiar religious rites. Often indeed it had its origin amid the lowest depths of ignorance and depravity, and led to the grossest idolatry and the wildest fanaticism. The history of the world through long ages of darkness and error, has proved the insufficiency of unaided human reason to discover the light of religious truth. To the Holy Scriptures we are indebted for all certain knowledge of the nature and character of the Supreme Being, our dependence upon and obligations to Him as our Creator, Preserver, Redeemer and Ruler.

Belief in the inspiration of the Scriptures leads to the contemplation of the Deity in the physical world in which his infinite power, design and beneficence are so fully displayed: it impels also to the study of man, made first in the image of his Creator, but presenting on every hand the proofs of a fallen, ruined state. Through disobedience to our Maker's law, sin entered the world and with sin came pain, want, hardened indifference and blighted hope. Hence, to the reflecting mind, the just apprehension of God's righteous displeasure, the consciousness of guilt, the discovery of its own helplessness and the sense of its need of an Almighty deliverer. To such a Being how natural and becoming is the attitude of humiliation and prayer, to deprecate the merited anger of a Holy God upon individual sinners, as well as upon national offences. And how suitable is it for all this people to unite in making confession of sin to their common Father, as one family, with one heart and one voice to pour out their supplications to a prayer hearing God, "with such compassions fail not."

For this purpose, in accordance with established usage, I do hereby appoint Friday the twenty-fifth day of March next, to be observed throughout this State as a day of Fasting, HUMILIATION AND PRAYER; and invite the people on said day to review their lives during the past year with Christian faithfulness; to assemble in their respective places of worship and with deep humiliation of spirit implore the pardon of Almighty God; to be humbled for the little reverence which is among us for His authority, and his sacred word and institutions; to be a deviation from it. Three or four years are considered as necessary to complete the College, although the work upon it was commenced July 4th, 1833. Its splendor is unrivalled by any building in the United States, except the Capitol at Washington.—*Journal of Com.*

While we mourn for the past, let prayer be offered that God would continue to bless this state; that he would direct us in the path of duty; make us acknowledge his supremacy; avert the consequences of our sins, and perpetuate our numerous and civil and philanthropic institutions.

Let prayer likewise be made for the President of these United States and for all that are in authority, that they may be inspired with the fear of God, the love of their fellow men, and a hearty devotion to the principles which have entrusted their dearest interests to their wisdom and integrity.

Given under my hand and the seal of said State, at Hartford, this 25th day of February, in the year of our Lord one thousand eight hundred and forty-two, and the independence of the United States, the sixty-sixth.

WILLIAM W. ELLSWORTH,  
ROYAL R. HINMAN, Secretary of State.

From the Boston Atlas, Feb. 22.

Boston Ice in Bombay, and Bombay Cotton in Boston.

The Secretary of the Treasury has not yet begun to include Ice in the year account of the Exports. Perhaps there is a doubt about the head under which it should be placed in the Report. We would suggest that it be placed under that of "Exports of Domestic Produce—Products of the Sea." The sales of the exports of that article, from this vicinity, amounts to about \$600,000 a year.

From the sanguine expectations of the enterprising gentlemen who first originated, and has since, in a great measure, controlled this trade, could not have foreseen what has been the result. That Massachusetts Ice should be selling in the markets of Calcutta and Bombay, at a moderate price, and that it should be in common use there, was so supposable an event, fifteen years ago, as it would have been, six years ago, that Calcutta Indigo should be sold in the London market. No one would have believed it, because it had never been done.

We see what has been brought about. From a single chest, the import of Indigo has increased to nearly the whole consumption of Great Britain, while our own, with which they were formerly supplied, has been driven from the market. The demand for our Ice has created a supply from this quarter, as regular in Bombay and Havana as in Boston, and the consumption of it is rapidly increasing, so that it has become an article of prime necessity in southern markets.

It would have been difficult, two years ago, to have convinced a Southern Cotton grower that his staple would have found competition in the Liverpool market with the inferior production of the East Indies. It is only the light that has been thrown on this subject lately, with the knowledge that the British Government is making a decided, and, thus far, a successful effort to supply themselves from their own Colonies, that has excited attention in this country. The improvement in quality of the Bengal Cotton has been so great, and the demand so much increased, that the quantity brought into Bombay, for sale last year, was 174,212,755 lbs., or 478,600 bales, calling 1 1/2 cwt. a bale—a larger quantity than the whole product of the United States in 1825, by 5,000,000 lbs. The increase of its consumption in England has been eighteen times greater than the American, though our own has increased so rapidly.

To take advantage of the remarkable changes in the course of trade, the experiment will be tried of bringing cotton from Bombay into this market, in return for the Ice which we send there. We noticed in this paper, some time since, the possibility of bringing cotton here, in certain states of the Liverpool market, and when it is difficult to obtain freight. At the lowest rate of freight between here and New Orleans, say 1 1/2 c. a pound, cotton will pay better to bring from Bengal than Saltpetre, or the average freights from there—and it will not cost more to bring it here, than to carry it to England. Whether the first experiment be successful or not, it will ultimately be done. If it be successful, of course it will be followed by another year, and, if not, the attention of shippers being once turned to the article, there can be no doubt it will result favorably, at some future time. Our market is not unfrequently, higher than the Liverpool, or any foreign market—this has been the case, a greater part of the time for the last five years.

At present, we shall have the duty to contend with; but if our Southern friends will only be consistent enough, in their principles of free trade, to allow it to be repealed in the revision of the Tariff, we shall have no obstacle in the way. This was proposed at the Extra Session, but was not carried into effect, the Southern Representatives being unwilling to allow it to be reduced below the horizontal scale of 20 per cent. With that impediment out of the way, we may carry on an independent trade, which will be most advantageous to us as well as those who receive our products.

## Marriages.

At Colchester, 27th ult., by Rev. J. B. Ballard, Rev. Augustus Ballard, and Miss Elizabeth Wheeler, all of Colchester.

At Torrville, 27th ult., by Rev. Wm. Reid, Mr. Oliver Everett, of New York city, to Miss Jane Turnbull, of Torrville.

## Deaths.

In this city, 23d ult., Edward F. Williams, aged 21, son of John Williams, Esq., of Cazenovia, N. Y.

In this city, 1st inst., Harriet, daughter of Wm. Hayden, aged 2 years.

In this city, 12th ult., Sarah A., daughter of the late Mr. Levi Clark, of Farmington, aged 23.

At Washington, Ct., Feb. 11, Mr. Wm. Halleck, 86.

At Meriden, N. Y., Jan. 18th, Mrs. Sybil Fish, in her 76th year, in full assurance of immortality. Many years ago, her small dwelling was one of the first meeting houses in all that region.

At South Coventry, 15th ult., of consumption, Miss Almira Sprague, daughter of Mr. Bels Sprague, aged 21.

At Westfield, 24th ult., Miss Sarah Jew, aged 17, daughter of the Rev. Ambrose Day.

[OBITUARY OF MRS. EMILY HAZARD.]  
DIED, at her father's residence in Suffield, on Monday morning, the 7th of Feb. last, in the 24th year of her age, Mrs. EMILY HAZARD, wife of Mr. James Hazard, and daughter of Mr. Parks Loomis. By this solemn dispensation, a very large circle of relatives are called to sustain a great and irreparable loss, among whom are two motherless children, an infant son, and a little daughter. But they "sorrow not as others which have no hope." Mrs. H. was an esteemed member of the 2d Baptist church in this place. Her death is deeply lamented, as producing in the domestic and social circle a wide and painful chasm. Hoping to impress upon readers with a deeper sense of the vanity of sublunary things, and the reality and excellence of the religion of Jesus Christ, I am induced to mention a few facts connected with her life and death.

Mrs. H. possessed, naturally, a slender constitution, refined and tender sensibilities, a good intellect, an affectionate disposition, a transparency of character which gave to her appearance an unusual simplicity and loveliness. She was favored with the most popular female seminary which could be derived from a natural bias, or from the present day. Whether from a natural bias, or from a wrong education, she was passionately fond of the usual vanities of fashionable life. At an early age she entered upon the domestic relations. But after all that the world could do, there remained a "blemish in her joys." She found not the happiness which she had so diligently pursued.

The world had lost its charms, and conscience had begun to upbraid, when the revival of religion commenced in Suffield one year ago. She was then persuaded to renounce the vain pursuit of sublunary good, and seek an interest in the skies. And perhaps in no bosom was there ever a mightier contest between pride and conscience,—between the elements of a depraved heart and the spirit of God, than in hers, at the moment when she was agonizing over the question whether or not to take the anxious seat. Such was her emotion in deciding this question, as usual, she herself, that from the time she arose from her seat, she had no recollection of herself, whether in the body, or out of it, until she found herself seated with the anxious. This was with her the turning point. She had now turned her back on the world, and commenced seeking her soul's salvation. Nor did she seek in vain. Within one or two days she found peace in believing. And, like Lydia, whose heart the Lord opened to attend to the things spoken by Paul, she speedily and cheerfully pressed the footsteps of her divine Redeemer in the ordinance of baptism; and never did a convert emerge from the baptismal wave with a countenance more angelic and more expressive of heaven in the soul.

From that time she manifested an unusually strong attachment to the house of God. Her ardent love for divine truth was also most strikingly evinced by the never-failing fixedness of her eye upon the preacher, and the varied expressions of her countenance, which indicated that she sought the law of the Lord at his mouth, and that, to her, he was the messenger of the Lord of hosts. She was of that number of whom Jehovah says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Being naturally confiding in her disposition, faith in the Saviour became a ruling principle, and the hope of heaven rendered her cheerful and happy. Such was her religious character, as developed during the period of one short year.

In her last sickness, her piety rapidly advanced from the "blade" to the "ear;" "after that the full corn in the ear" became ripe for the sickle and the "garner." When it was announced to her that her recovery was doubtful, she manifested no dismay; but with sweet submission to her Saviour's will, and with a heart softened into the tenderest emotions of sorrow for her sins, and the trouble she had made her friends, and gushing forth with the warmest feelings of gratitude for the kindness and mercy which had crowned her life, she confidently resigned her interests, mortal and immortal, into the hands of Him who was her All in all. For the last three or four days she conversed with perfect calmness on the subject of her departure. On one occasion she expressed to her mother a regret that she had not learned hymns to sing in heaven; and, immediately added, "We shall not probably sing such hymns there, as we do here." On another occasion, with her arms around the neck of her fond father, who was weeping aloud, she mildly said, without the least emotion, "Don't feel so, pa; we shall meet again in a little while." She conversed with great earnestness and affection with her husband and unconverted relatives, and entreated them to seek the Saviour. About an hour and a half before she breathed her last, her mother arrived, whom she readily recognized and affectionately greeted. On being asked by her if she was willing to depart, she replied, "O how can I feel otherwise." "I did feel great anguish for my little children, but in my anguish I brought them to God, and I have left them with him." On being asked if she now felt any solicitude for them, she answered, "No, by no means. I wish you to be faithful to my husband. I have not been faithful." She then breathed for him and other unconverted relatives, a short prayer. When asked if she was not fatigued, she replied, "The Lord gives me strength." "I can't be deceived." At her request prayer was offered by her pastor. Her mind continued perfectly calm, but the difficulty of breathing increased, and in a few minutes, without a struggle, she gently bowed her head, and yielded up her spirit.

"Blest is the scene when Christians die,—  
When holy souls retire to rest;  
How mildly beams the closing eye!  
How gently heaves the expiring breast.  
So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently sinks the eye of day;  
So dies a wave along the shore.  
Triumphant smiles the victor's brow,  
Fanned by some guardian angel's wing;  
O grave, where is thy victory now!  
And where, O death, where is thy sting!"

Suffield, Feb. 22, 1842. [Com.]

DIED, of lung fever, at his residence in Northampton, Rev. Wm. M. DODDGE, pastor of the Baptist church in that place. From the first attack, his illness was alarming, and the best medical aid and nursing could not save him. He expired, Saturday night, Feb. 12th, at precisely 12 o'clock, to spend, as it would seem, the first moment of the Sabbath with the glorified in heaven. His friends, and the little church of which he was a faithful and laborious pastor, have met with an irreparable loss.

Receipts for the week ending March 3, 1842.  
D. F. Butler, 175; Swift & Williams, 300; L. R. Brown, 200; C. C. Conestock, 700; Lois Curtis, 200.

## NOTICES.

The Quarterly Meeting of the Board of the Conn. Bapt. Education Society will be held at the Conference Room of the First Baptist church in Hartford, on Tuesday, the 9th inst., at 2 o'clock, P. M. J. S. EATON, Sec. pro tem.

March 3, 1842.

Notice.—An adjourned meeting of the Ministerial Conference of Hartford Association, will be held with Bro. J. S. Eaton of the 1st Baptist church, Hartford, on the 2d Wednesday, (9th day) of March, at 10 o'clock, A. M.

Essays.—On the duty of Pastors to leave their people, to labor abroad for the promotion of religious revivals, Rev. Dwight Loomis. On Expository Preaching, Rev. E. Turner.

On the nature and extent of the obligation respectively binding upon the minister of Christ, as individuals, in giving the right hand of fellowship, Rev. G. B. Atwell. On the Scriptural doctrine of Sanctification, Rev. J. S. Eaton.

On the Mediation of Christ, Rev. Wm. Reid. On the means of promoting a revival spirit, Rev. N. A. Reed. Appointed to preach, Rev. D. Ives; alternate, Rev. G. B. Atwell.

WILLIAM REID, Clerk.  
Torrville, Feb. 26, 1842.

## CONNECTICUT LITERARY INSTITUTION.

The Spring Term of the Connecticut Literary Institution will commence on Wednesday, 23d inst. This Institution affords the facilities of a thorough education in the common and higher branches of English Studies, and in the Languages, so far as is necessary for admission to College, or in a course extended according to the wishes of the students. Indigent students disposed to labor, can generally find employment on the Steward's premises, or in the village, and in this way defray a part or all of their expenses.

The thorough instruction afforded, the judicious and efficient general discipline, and the marked and salutary moral influence of the Institution, inspire the Trustees with renewed confidence to recommend it to the liberal patronage which it so highly merits, and which it has hitherto received.

Suffield, Feb. 8, 1842. D. Ives, Sec.

Received Feb. 22, 1842, of Miss Ruth Hodges, of Torrington, for the relief of the imprisoned ministers in Denmark, 5 00  
Also from a female friend, for the same object, 1 00  
J. B. GILBERT, Treas.

Notice.—A Quarterly meeting of the Board of the Connecticut Baptist Convention, will be held at Hartford, March 8th, 1842. Punctual attendance requested, as important business must come before them.

N. A. REED, Rec. Sec.

Notice.—The Board of the Connecticut Baptist Bible Society, will meet in Hartford, at the house of Rev. J. S. Eaton, on Wednesday the 9th day of March, at nine o'clock, A. M.

The Hartford County Temperance Society will meet in Windsor on the 2d Tuesday, 8th day of March at 10 A. M. Services in the P. M. at half past one.  
Feb. 22, 1842. D. HENNEY, Sec.

Found.—A bundle containing ready made clothing was picked up on the Albany Turnpike a few days since. The owner can have it by calling on JAMES CLARK, Washington Market.

BAPTIST MEMORIAL.—The 2nd number of this very instructive, valuable and cheap work is now received and ready for delivery at the book store of the subscriber, No 180 Main street. GURDON ROBINS.  
Feb. 22, 1842.

"LOOK OUT FOR THE ENGINE, WHILE THE BELL RINGS"—THE CASH SYSTEM.—W. MELLETT returns his thanks to those who have so liberally patronized him the past year, and solicits a continuance of their favors. Having ascertained by practical demonstration that the nimble scribe is better than the slow shilling, he has concluded to adopt the Cash System with small profits. Persons in want of BOOTS and SHOES can now ascertain how much they have been obliged to pay the manufacturer heretofore to insure the debts of those who have purchased on credit, and will have an opportunity to buy at the reduced cash prices. He flatters himself that from his long experience as a practical workman, he shall be enabled to manufacture and furnish to his customers all articles in his line at prices cheaper than any other establishment. He has now on hand and is constantly manufacturing, super water proof Boots; men's, boys' and youth's thick Boots; calf pump Boots; men's and boys' Brogans; men's Slippers, &c., all of which he offers to the trade or at retail, cheap for cash, at 213 North Main-st. N. B. All orders thankfully received, and promptly attended to, and the work warranted.

All accounts due the subscriber must be paid immediately. Pay up, pay up, &c. W. MELLETT.  
Hartford, March 4, 1842. 51

## Selling out, for a few weeks longer only.

REMEMBER that any of the GROCERIES & PROVISIONS in the cash store, No. 79 State street, opposite A. A. Cooley's Drug store, can be had at first cost, and many of them less, a good chance for buyers. Also, 300 Cider bottles; and any one who wishes to buy Kettle, Lad Press, machine for filling Passengers, and in short the whole apparatus for carrying on the pork business complete, will find a good chance for a bargain.

Also, 4 first rate Horses, 12 Harnesses, 6 sleighs and Cutters, 7 Wagons, 2 Chaises, Saddles, Bridles, &c., all will be sold to close the concern in a few weeks. All can be accommodated with some article that will be needed in after time. As I am short for help, don't all come at once. J. M. GLAZIER.  
Hartford, March 4, 1842. 3551

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 2d day of Feb. A. D. 1842.

Present, LUTHER LOOMIS, Esq. Judge.

UPON the petition of HORACE SEXTON, of Suffield, in the County of Hartford, showing to this Court that he is guardian of Aurelia M. Gillet, James F. Gillet, and Horace M. Gillet, of said Suffield, within said district, minors, that said minors are the owners of real estate situated in said Suffield, viz.—the Gillet farm so called, bounded south on highway, east on land belonging to the heirs of Oliver Sheldon deceased, and the heirs of Oliver Parsons deceased; north on land owned by Edwin Kent, Albert Kent, Levi Stanley, and heirs of Oliver Sheldon, deceased; west on land belonging to Martin Sheldon and Edwin Kent, containing about one hundred and ten acres, together with the buildings thereon standing, valued at about three thousand dollars. That it would be for the interest of said minors to have said land and buildings sold, and the proceeds thereof loaned on good security, so the law requires; praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court that said guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district, on the twenty-sixth day of March next, at 2 o'clock, P. M.

Certified from record.

LUTHER LOOMIS, Judge.  
Suffield, Feb. 2, 1842. 48

Books.  
A general assortment of Classical, Theological, School and Miscellaneous Books, and new publications as usual for sale at the old stand, 180 Main street. Also the various articles of stationery, such as letter, foolscap, music, cartridge, drawing, tissue, blotter and sermon papers. Also legal paper for attorneys, Bristol board, paste board, wax, sealing wax, steel pens, knives, black and blue sand, and boxes, water stands, letter stamper, red tape, &c. &c. &c.  
Hartford, Feb. 18. G. ROBINS. 1149

SECOND VOLUME  
OF THE  
CHRISTIAN WORLD.

A Monthly Publication—Designed for all Denominations of Christians.  
January, 1842.

EDITOR'S ADDRESS:  
T. H. STOCKTON, PHILADELPHIA.

The attention of the public is respectfully solicited to the following statements, illustrative of the character of this periodical.

I



## Poetry.

For the Christian Secretary.

## Jephthah's Vow.

The Warrior armed for battle field  
His sword head did bow;  
And in the name of Israel's God  
Pronounced the fearful Vow.  
Hear ye, ye sons of Abrah'm, hear,  
And Heaven my witness be:  
A sacrifice to God I make—  
If mine the victory.  
If Ammon's haughty sons this day  
In fight to me be given,  
Whatever meets me at my gate,  
I'll sacrifice to Heaven.  
Thus spake—the warrior grasped his blade,  
His armies forth he led,  
As o'er the battle field they trod  
A fearful carnage spread.  
Their spears with death's own dart seem armed,  
Destruction aimed the blow—  
Alike the youth and dauntless chief,  
Their conquering arm laid low.  
For Ammon 'twas a fearful day,  
They fought awhile, then fled,  
And left Ammon's plain all strewed  
With dying, and the dead.  
What sounds from Israel's camp I hear,  
What songs of joy they sing,  
The Conqueror comes! The victory's ours—  
'Tis ours, the echo's ring.  
But hush—a sweeter sound than this  
Breaks from the vine-clad vale,  
Soft as the strains that angels sing,  
"All hail! thou Victor, hail!"  
Whence is it? 'mong yon shadowy trees  
Are moving forms of light—  
With timbrels and with dances too,  
Fair virgins clothed in light.  
The Song.  
All hail to the Conqueror brave,  
Thy footsteps with roses we strew,  
Since thine was the arm that did save,  
We'll braid the bright Laurel for you.  
All hail to thee, chieftain again;  
For thee we awaken the song  
Till each mountain shall echo the strain,  
And valley the praises prolong.  
The song is hushed,—  
The Warrior turns his head—  
Heard ye that bursting sigh?  
For of that virgin band the first—  
Iphigene meets his eye.  
Away! he cries: that timbrel's sound  
It is a knell to me—  
Again the chieftain looks, and sighs,—  
Oh Iphigene, 'tis she.  
I'll be as well rejoiced with thee  
As Iphigene, thy child;  
Thus gently spake that dark-eyed girl,  
And then she sadly smiled.  
What means it? thus she artless spake,  
Oh let thy daughter know,  
A Conqueror! Israel's Judge! to-day,  
And weeps my father so.  
Away! you bring your father's soul,  
(How sweetly then she smiled,  
I cannot hear that angel look,  
Oh! Iphigene, my child.  
My daughter! then again he cried;  
To God the son was made,  
(Then wildly clasped her to his breast,  
That vow must be obeyed.  
The Vow—that fearful vow I made:  
And must it, can it be—  
My Iphigene—my hope—my all,  
That sacrifice is thee?  
The timbrel fell from out her hand,  
Pale was the maiden's brow;  
Grieve not, my father, then she sighed,  
I can fulfil the vow.  
She clasped her arms about his neck,  
There seemed a holy spell,  
A low breathed prayer, "Thy will be done."  
It was their Last Farewell. MIRIAM.

For the Christian Secretary.

## The Bereavement.

Addressed to J. T. M., of New York, on the death of his accomplished wife, Sarah Ann, youngest daughter of Major I. Perrine, of Manly, Monmouth county, N. J., to whom he had been married but a few months.

It is not yet one rolling year,  
Since thou didst to Hymen bring,  
A bride so gay, with soul so fair,  
And thy young heart delighted in.  
Whence comes it thou art now alone,  
No Sarah at thy side;  
The hearth deserted at thy home,  
And all things else beside?  
And can it be that she has gone,  
(O, earthly joys how vain!)  
Her spirit fled to worlds unknown,  
Where spirits meet again?  
Yes, she has gone where all must go,  
Beyond where troubles rise;  
Her head now rests with others, low—  
The sage, the gay, the wise.  
A tomb-stone marks her grave so deep  
In the family grave-yard near;  
Is there you linger for to weep,  
To find your Sarah there.  
Her grave you'll visit oft a year,  
With thoughts of saddening;  
And shed on it the silent tear  
In secret sorrowing.  
That spot was sacred to her love,  
There still her presence dwells;  
Of her the fields, of her the grove,  
Of her the garden tells.  
Beneath the trees you sat and talk'd,  
And watch'd the day expire;  
At evening, arm-in-arm, you walk'd,  
There stoop to gaze, admire.  
Till lips, on which her last kiss  
Yet lingers moist and warm;  
O, wipe them not for newer bliss;  
O, keep it as a charm. W. G. M.  
Essex, Feb. 1842.

## Miscellaneous.

## Purifying the Temple.

There is something very deeply interesting in that zeal for the honor of the Sanctuary, shown by the Saviour in excluding from the Temple those, who were dishonoring it by various worldly occupations. He was prepared to raise the hand of violence against them, had not an indignant rebuke been sufficient to have accomplished his purpose.

We can see no reason why every thing that now enters the Sanctuary, of a mere secular and worldly character, especially during the hallowed services of religion, is not equally offensive in his sight. If the money changers and those that sold doves violated, by their occupation, the sanctity of the Temple, do they not violate its sanctity who now carry on various worldly transactions in their

hearts in that holy place. They who suffer their thoughts to roam in every direction, regardless of the solemn themes brought before them by the solemnity of divine worship, as are real offenders against the spiritual proprieties of the Sanctuary, as those who bought and sold within its holy precinct. The vain wanderings and idle traffickings of men's hearts in the place of divine worship, must have all the odiousness in the holy Saviour's eyes, that they had who openly made the Ancient Temple an house of merchandise. There is now greater illumination in the minds of men respecting divine things than when the former dispensation existed. And with augmented light there is augmented guilt in the non-conformity of men's minds to the sacred solemnities of divine worship.

Let him that treads heedlessly the courts of the Lord, or that dares to trifle there, or scruples not to give way to idle musings upon worldly things, or to calculate upon worldly business; let all such remember with what solemn earnestness the indignant Saviour rebuked the ancient traffickers in his holy Temple; and that as holy in his sight as ever, are the places where his honor dwells, and as odious all that lightly esteem them.—Boston Recorder.

Death, a Leveller.  
THE RICH AND POOR.

The rich and the poor alike must pass through the final conflict. Death "is no respecter of persons." He requires all alike to surrender the joys of life; to bear the exhaustion and pain of the last struggle; to feel their vital energies droop; to lie in helplessness, which no human aid can relieve, on the dying bed; to see the objects of earth fade into dimness before their failing vision; to feel that the vital current flows languidly in its channels, that life is ebbing fast away; to find that one after another, the weary wheels stand still! In all alike, the work of destruction goes on until the spirit wings her flight to the presence of the Judge, leaving behind a stiffened mass of clay, whose breast will never heave, whose pulse will never beat, whose limbs will never move again!

The death-bed is the same in the chambers of both the rich and the poor. The wants of the dead are the same. A shroud is the only dress they need; a coffin, the only resting place. The proud mausoleum may rear its massive form over the rich man, but it cannot preserve the sacred tenement from decay. The dust returns to dust again, notwithstanding all our efforts to retard the dreaded process. The devouring worm riots in the coffins of the rich and poor alike. The sculptured monument and the humble slab, may long stand to preserve the names of the dead, but they serve alike, only to designate the place where forms of mortality crumble into their kindred dust and are at last resolved into their common elements. Death is an unsparring leveller. He respects neither the hoarded estates and the elevated rank of the affluent, nor the obscure condition and the indigence of the poor. All, from the professor of millions to the town pauper, are treated alike. On the bed of death, in the dying struggle, and in the grave, the rich and the poor are undistinguished. Here is common ground on which they "meet together," neither degraded on the one hand nor exalted on the other. All the coffers of wealth cannot purchase exemption from a single pang, nor can the obscurity of want prove a shelter from the severest agonies of the last conflict. In the grave, the two classes "meet together."—Sermon of the Rev. E. Hall.

## Temptations peculiar to Ministers.

The sacred calling of ministers does not secure them from temptations, but such is the corruption of their hearts, and of the world, that it exposes them to dangerous temptations. The devil scales us on the temple side, and often gets possession of our hearts. Ministers are often guilty of spiritless formality in managing holy things. In the composing of sermons, the mind is exercised about the matter, order and expressions, without holy affections suitable to divine things, and partly, because from custom, the most solemn concerns pass through the soul without serious regard and application; because the ministerial office obliging us to furnish ourselves with the knowledge of the admirable mysteries of godliness for the instruction of others, we are apt to make that the only end of our studies, like vintners that buy large quantities of wine for sale, and not for their use. There is not in many ministers, a spark of that heavenly fire which the reflective meditation on spiritual and eternal truths inspires into the soul, which our Saviour came to kindle. Their knowledge is not lively and operative, but like a winter's sun that shines without vital heat. If they are enriched with rare talents, they are too apt to profane the holy ordinance of preaching, by secret aims and desires of vain glory; the temptation is the more dangerous, because esteem and praise for intellectual excellencies, that are peculiar to man, and wherein the eminence of his nature consists, are very pleasing, even to those who are of unspotted conversation and free from carnal pollutions.

Chrysostom confesses of himself, that when he preached to a thin auditory, his words died on his lips, and his spirit was quenched, but when he was encompassed with a numerous and full assembly, his spirit was inflamed, and he breathed. The attention and applause of the hearers, the regarding one another with wonder, as if never met spake better, the reigning over the spirits of men by powerful oratory, are apt to inspire vain-glories conceits into the preacher. And many carried along by the current of their injudicious auditors, are curious to bespangle their discourses with light ornaments, to please the ear, and are not studious to preach Christ and him crucified, in a style distant from all shadow of vanity to save the soul.—Dr. Bates.

## Children's Corner.

From the Christian Watchman.

## Stories of War and Peace.

I suppose some of my young readers have been thinking of the question proposed in my former story, "What do you think of war, and are now ready to answer it, and I imagine your answer will be something like this, "I know but little about war, but from what I have seen and heard of it, I should not think it very disagreeable." It is true that what we see of preparations for war in time of peace is not in itself very unpleasant, but when

we think with what it is connected, and for what it is preparing, it is really distressing.

I saw a fine looking company of young men, dressed in a new gay uniform, with tall plumes waving on their caps; and swords, and guns and bayonets glistening in the sunbeams. They marched to the sound of charming music, and so exact was every step, and so much order and dignity appeared in every movement, that many who looked on them, uttered exclamations of delight. While I was observing them, they wound their way over a fine green lawn, which stretched out in front of a public house, and six young ladies dressed in white, with veils thrown negligently over their heads and shoulders, came forward to meet them, bearing a beautiful banner, which one of them, stepping a little before the others, presented to a young officer of the company, who received it with a graceful bow, and a short, appropriate speech. All this was very pretty just to look at and think no farther, but to me it was a melancholy sight, because connected with war.—For what was this new company formed, and furnished with these polished weapons, on purpose to go out against their fellow beings, and if possible take their lives, and send their immortal spirits prepared or unprepared into eternity. This elegant flag presented with smiles and congratulations, and received with dignity and pride, must be borne high amidst carnage and blood, pressed on through the thickest of the battle until he who bears it feels the weapon of death, and falls himself to the ground, and with him the beautiful banner.

At another time I rode out to look on the vast parade of what is called a "general muster." That is, many companies of soldiers from several different towns, some on foot and some on horseback, assemble in a large field to spend a whole day in marching and riding, and firing cannon, and various other exercises. It was a noisy, frightful looking multitude, which seemed to me to look the most like war itself of anything I ever witnessed. Yet there was fine music, gay dresses, and tents with all kinds of refreshment, and many seemed to think it a place of fine amusement. The companies rode and marched according to the command of the officers, in order that they might be able to move just right when on the real field of battle, and about the close of the day, they had what is called a "sham fight," that is, a pretended battle, in which some of the soldiers appeared as if intending to kill each other. Guns were fired, bayonets clashed, and some ran off as if driven from the field. I know not whether this kind of fighting is considered useful in preparing for war, or whether it was only done for diversion. Strange kind of diversion if that was the object! The whole scene was melancholy and distressing to me, and I would advise my young reader never to think of attending such a parade. You would find nothing there which would make you wiser or better, and if you regarded it as you ought, it would make you very unhappy.

Other preparations for war, are the large and expensive forts built near our harbors, ready to discharge their heavy cannon against the people of another country if they should be coming in ships to fight with us; and vast ships of war fitted to engage with the vessels of another nation in fighting battles on the ocean.

Besides there is the military school at West Point, where young gentlemen are educated for officers in the army. That is, they are taught the art of conducting war, so as to direct their soldiers how to move to the best advantage in time of battle, and to use their swords and guns in such a way as to kill many others, and avoid being killed themselves. I lately saw a young gentleman who had just finished his education at that school. He had been trained to stand very straight, and to move with firmness and dignity, and with his fine dress, and showy epaulettes on his shoulder, he made an appearance which might have been interesting, had it not been connected with war. He had obtained at the school much useful knowledge, and I have no doubt his mind was stored with information, but he had imbibed many ideas respecting war which would not agree with the precepts of the New Testament, "Study the things that make for peace." "As much as lieth in you, live peaceably with all men." That young man had devoted his life to the business of war, and he is now stationed in Florida, to assist in defending the country from the Indians. Poor, ignorant, heathen people whom our countrymen ought to teach the religion of the Bible instead of taking away their religion, and sending soldiers to fight against them.

These things of which we have now taken a view, my youthful readers may have thought of, and seen with indifference, or, it may be, with a kind of pleasure—but it must have been because they did not realize that they were preparations for the awful scenes of war. Hereafter, when you hear the soldier's drum and fife, and see their gay uniform, think of the wicked business for which they are preparing. L. L. H.

## Removal.

A. N. CLARK & CO., No. 252 Main street, one door south American Hotel, and nearly opposite their former location, have taken the above stand for the purpose of dealing in GROCERIES and PROVISIONS.

To our friends in the city and from the country, who have thus far continued to patronize us, we invite a continuance of their favors, and shall endeavor to please and give satisfaction.

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THE BAPTIST MEMORIAL AND MONTHLY CHRONICLE: devoted to the History and Biography—the Statistics and Literature of the Denomination—with a compendious chronicle of passing events of striking or permanent Religious interest.

The Chronicle is issued at New York, on the 15th of each month, in numbers of 32 octavo pages each. Rev. Rufus Babcock, Jr., Poughkeepsie, N. Y., Editor. Rev. Morgan J. Rhee, Philadelphia, Pa., Rev. John M. Peck, Rock Spring, Illinois; Rev. J. S. Baker, Columbus, Ga., Associates; Rev. John R. Bigelow, Publishing Agent. Address, Post Office, Box 811, New York.

TERMS.—One dollar per annum, or six copies for five dollars—always payable in advance. To agents who pay for fifty copies and upwards, 25 per cent. will be allowed.

A fair compensation will always be promptly paid for every article written for the Memorial, and deemed worthy of insertion, whenever the receipts for the work will justify it.

Pastors of churches, and other brethren and friends who may be disposed to encourage this publication, are particularly requested to procure and forward subscribers and the payment to either of the editors or agents.

By decision of the Postmaster General, the "Memorial" is subject only to newspaper postage; that is, one cent on each number within the State, or within one hundred miles of its publication out of the State—and one cent and a half to any other part of the United States—and Postmasters are at liberty to receive subscriptions, and forward them to the publishers under their frank—thus affording an opportunity to all who wish, to order the work, and pay for it without expense.

BRO. BURN.—Permit me to call the attention of your patrons and the public to the notice of the 'Baptist Memorial' advertised this week in your paper. The specimen number of the work is now before me. I am much gratified that brethren so well qualified for the task, have undertaken to conduct the "Memorial." In this publication will be gathered up for the use of the present and future generations, important facts and reminiscences, with reference to the history of the denomination, and the characters of men eminent in their day for usefulness in our Zion. The present number contains a notice of the Rhode Island Baptists, and the formation of the first Baptist church in that State, and the planting of the tree of civil and religious liberty in this land. 2. Notice of the Baptist church in Delaware. 3. Sketch of the 1st Baptist church in New York, with a handsome cut of their new house of worship. 4. Biographical sketches of Rev. Jeremiah Chaplin, D. D., and Hon. Nicholas Brown. 5. Statistics of the Baptist denomination. 6. Review of Baptist periodicals. 7. Notice of new publications. 8. Benevolent Societies—Associations, &c. &c.

Specimen numbers of the Memorial may be seen at the Bookstore of GURDON ROBINS, No. 180 Main street, Hartford, who will act as agent for the work.

The foregoing notice of the Baptist Memorial was handed us by a friend. We fully concur in the sentiments advanced by the writer.

EXTRACTS from Rev. Mr. Benedict's Circular soliciting documents for his history of the Baptists. Of such Association, Conference, Yearly Meeting, Convention, Society, and Institution for Missions abroad or at home, Education, Theology, Literature, or Benevolence, of any kind, which come under the Baptist head, it is desired that the latest Minutes and Reports may be forwarded by mail without delay, by the Moderator, President, Secretary, or Clerk, and in case of their absence, by any other person. Also, all historical and biographical discourses and accounts, whether printed or in manuscript, of all sorts of Baptists, of all sects and parties, as all are embraced in my plan, and continue to do so for years to come. A summary view of the statistics of all the religious denominations in the United States, upon much the same plan as above proposed for the Baptists, in a condensed manner, will be given at the close of the work, which, from the subscriber's study of all religions, he is confident of making much more accurate and complete than any hitherto given; and the proper persons are requested to forward to him, as above directed, all the documents needful for the purpose.

All communications to be sent to D. BENEDICT, Post Master, Pawtucket, R. I.

## Gilding and Sign Painting.

THE subscriber has taken a room in Sigourney's Building, 31, 33, for the purpose of manufacturing LOOKING-GLASS, PORTRAIT, AND PICTURE FRAMES,

which will be done in a superior style, and workmanlike manner, and trusts by strict attention to business, he may merit and share a portion of public favor.

Particular attention paid to Framing Pictures and Portraits, and re-gilding old Frames.

Also, Sign and Ornamental Painting.

Hartford, Jan. 27, 1842. SAMUEL S. BOLLES. 46

## New Dressing Room.

THE subscriber has taken the Hair Dressing Establishment under the United States Hotel, (formerly occupied by ROBERTS & SKINNER,) where he will be happy to wait upon his friends, and all who may favor him with a call. The subscriber, by strict personal application, hopes to merit a liberal share of patronage. Shaving, Hair Cutting and Curling, done in the best manner. Call and see.

N. B. Razors honed and put in complete order at short notice.

Jan. 8. 3x44

FINE MOTHER'S JOURNAL for 1842, is at hand and ready for delivery to those who wish to continue the work. GURDON ROBINS.

At the late bookstore of Robins & Folger, January 12, 1842. 4x44

CONVERSATION CARDS.—For sale by GURDON ROBINS, No. 180 Main st. Jan. 21. 45

TOMATO PILLS.—Phelps' Genuine Tomato Pills kept constantly for sale by GURDON ROBINS. No. 180 Main st. Jan. 21. 45

BOOKS & STATIONERY.—A general assortment for sale at No. 180 Main street by GURDON ROBINS. Jan. 21. 45

AGENCY for PERIODICALS.—The subscriber continues to act as agent for the following Periodicals: Biblical Repository for \$5 a year. Christian Review, 3 " North American Review, 5 " Johnson's Journal of Medicine, 5 " Sullivan's Journal of Science, 5 " Am. Quarterly Register, 2 " Eclectic Review—monthly, 5 " Ladies' Book, monthly, 3 " Lettels' Museum, 3 " Mother's Journal, 1 " Baptist Memorial, 1 "

Persons wishing to obtain any of the above Periodicals, can be accommodated on application at No. 180 Main-st. Hartford, Jan. 1842. GURDON ROBINS.

Suitable Agent to visit the Baptist churches in this region, and obtain subscribers for a number of Periodicals, will find employment on application to the Subscriber No. 180 Main street, Hartford. GURDON ROBINS.

A Court of Probate holden at Bristol, within the district of Bristol, on the 15th day of December, D. 1841.

Present, TRACY PECK, Esq., Judge, and testament of Sherman Johnson, late of Bristol, within said district, deceased.—This Court doth decree that the said Sherman Johnson, late of Bristol, within said district, shall have given public notice of this order by posting the same in a newspaper published in Hartford, and posting the same on the public sign-post in said town of Bristol. Certified in and sent to said town of Bristol. 3x44 TRACY PECK, Judge.

## New Books.

JUST received, and for sale by GURDON ROBINS, SOWING AND REAPING. EARLY FRIENDSHIPS. STRIVE AND THRIVE. ONESIMUS, or the Apostles' direction to Christian Masters in reference to their Slaves considered. By Evangelical. CLAIMS OF JESUS, by Rev. Robert Turnbull. MY PROGRESS IN ERROR, &c., &c., &c. January 7.

## NEW BOOKS.

JUST received and for sale by GURDON ROBINS, History of Indian affairs, or History of British Missions, embracing remarks on the former and condition of the aboriginal tribes, their settlement, the Indian Territory, and their future prospects, by McCarty. Sermons by the late Rev. Daniel A. Clark, 2 vols. The New Home—Who'll follow, or glimpses of life, by Mary Clavers, an actual letter. Coleman's Christian Antiquities. Young's Chronicles of the Pilgrims. Journey in the West, by Mrs. Steele. Christian Experience as displayed in the Life and of St. Paul. The Flower Garden, by Charlotte Elizabeth. Divine Contentment, by Rev. Luman Ashe. Elizabeth Thornton, or the flower and fruit of piety, &c. The first Swedish Missionary to Lapland. Advice to the Young Christian.

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THE Aetna Company has agents in most of the towns in the State, with whom insurance can be effected.

BAPTIST ALMANAC AND REGISTER. Received, a supply of the Baptist Almanac and Register, for 1842. Also, Fuller's Sermon on the Power of the Cross, delivered before the General Conference of the Baptist denomination held at Baltimore, April 28th, 1841.

For sale by GURDON ROBINS, No. 180 Main st. Nov. 19.

## W. S. CRANE, DENTIST.

Exchange Buildings, North of State House. REFERENCES.—Messrs. E. & J. Partridge, W. Crane, M. D., J. D. Stout, M. D., E. B. an, New York. Hartford, 1841.

Notice. THOSE indebted to the late firm of ROBINS & FOLGER, are notified that immediate payment is required by the situation of the affairs of the said firm, and the subscriber being authorized to settle their accounts, and attendance at their former stand, No. 180 Main street, Hartford, Jan. 28, 1842. GURDON ROBINS.